

A N
E S S A Y
U P O N
GRATITUDE.

CONSIDER'D AS A
RELIGIOUS DUTY,
AND A
SOCIAL VIRTUE.
IN TWO PARTS.

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“ It becometh well the *Just* to be *Thankful*, Pf. 33. 1.

“ *Hæc, non scripta, sed nata Lex quam non didicimus,*
“ *accepimus, Legimus, verum ex Natura ipsa, arri-*
“ *puimus, hausimus, Expressimus*”

Cicero pro. T. A. Milone.

“ *Ingratitudo, seu amicorum Neglectio, Improb-*
“ *tatem coarguit.*”

Cic pro Muræna.

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AN
ESSAY
UPON
GRATITUDE
OR
RELIGIOUS DUTY



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A N
E S S A Y
U P O N
G R A T I T U D E.

I N T R O D U C T I O N.

* **I**T is a just remark, founded upon *Truth*, and the convictions of daily *experience*, that *Gratitude* is the Basis, the Groundwork, the Fundamental principle of every Moral, every social, every Christian Virtue. If we *deeply* investigate into the latent springs of action, enquire *minutely* into the recesses of the human Heart, and trace the *secret motives*, that stimulate the active soul, ample proof will appear, to justify this observation. Inspired with sentiments of Gratitude, you are naturally led to entertain the lowest, that is the *justest* opinion of yourselves, in the Emphatical Expression of the Apostle, "cloathed with Humility." On this fertile Soil, every Christian Virtue thrives and flourishes, "takes root downward, and bears Fruit upward." It is *this* that produces, the universal Charity, which is the life and essence of Religion. For what doth the Lord require of Man, or what constitutes a pure and acceptable service? but "to do Justice, to love Mercy, and to walk humbly with thy God." In this is briefly comprehended all religious Duties, every social Virtue. And from what Fountain do these living Waters flow? from what Source are these Christian Graces originally deriv'd?

1. Pet. 5.

Micah, 6. 8

* "Hujus dissertationis difficilior est *exitum*, quam "*principium* invenire; & non tam *copia*, quam *modus* in dicendo quaerendus est; ecquis enim in Theologia locus Feracior atque uberior? Ecquod officii genus honestius Sanctiusve? Ecquod argumentum dicendi auribus Christianis dignius aut acceptius?

Gratitude

Gratitude is the main spring, that actuates and invigorates the whole Machine, that directs its operations, animates the Mind, in an arduous pursuit of every virtuous Ornament, and inspires the Soul with a just and laudable emulation, striving to excel and abound in all degrees of perfection, to add one Virtue to another.

Gratitude is an active, a vital, a generous and disinterested Principle. Seeketh not its own *private*, selfish, advantage, but rejoiceth more in the welfare, prosperity, and happiness of others, than in that of its own, and never enjoys a more exalted degree of Felicity, than when it becomes instrumental to that of our Fellow Creatures. Herein it is, that a Mind, glowing with a deep sense of those Mercies, that "are new every Morning." Exercises itself, in order to merit the daily Blessings pour'd from above.

Gratitude is perpetually pressing forward to attain to the Mark, to arrive at "the measure of the stature of the fulness of Christ." Conscious of its own *insufficiency*, it strives to supply *want of strength*, by a vigorous exertion of those Faculties, with which it is possess'd. In itself, humble, generous, and humane, it abounds in all *amiable* qualities, that dignify human Nature, command respect, and engage Love, Piety towards God, Beneficence, and all the social Duties toward Mankind in general.

Without partiality, *great* are the Fruits of this excellent disposition, this happy frame of Mind. For how, indeed, can you testify a grateful sense of the Blessings you enjoy, any otherwise, than by that general *philanthropy*, that good will towards Men, which produces the most extensive acts of Charity and Munificence. *Gratitude* is always observ'd to take the deepest Root in the most magnanimous disposition, and that Soul may justly be pronounc'd not far from the Kingdom of Heaven, where this vital principle makes its *abode*. The Heart that glows with *this* generous Virtue, is fraught with all those *other* amiable, endearing and tender qualities that constitute goodness.

H U M I L I T Y,

Undoubtedly is the original Source of *Gratitude*, as, indeed, it is of every other Virtuous and Christian Ornament.

Humility is a Virtue, which will be best understood, by considering it as a Principle directly opposite to *Pride*. It

It is a Virtue, wisely appointed by God Almighty as a counterpoize to self-love, and that self-sufficiency, which results from it.

It is a Virtue, which teaches you to think justly that is *meanly*, or to speak more properly, it teaches you to think neither *vainly* nor *vauntingly*, of yourselves and your own endowments, consequently, to do right to the *rest* of Mankind on the same score, praising, and preferring, expressing, and shewing forth a sense of Gratitude, where Reason, Truth, and Justice, require it. Pf. 131. 1.

Humility, is, indeed, one of the most virtuous Ornaments of Human Nature; it is the distinguishing *characteristick* of true Christianity, and lays the most solid Foundation for Gratitude. It is the soil, on which *this* Virtue takes root, and flourishes, the consequence is natural, for as this is that Principle, which is not easily *puffed up*, as a due sense is entertained of your own demerits and imperfections, therefore you will be always endeavouring to approve yourselves *worthy*. The flame is continually kept up, the Fire kindles on the receipt of every Kindness, and glows with redoubled ardour at the repetition of them. Thus is full scope given to the free exercise of this Virtue, *new* causes, *fresh* occasions offer and present themselves every Day, and where there is a *willing disposition*, a natural propensity, to acknowledge, and make proper compensations, it is *accepted*, by a generous Mind, according to that a Man *bath*, and not according to what he hath *not*. Gratitude is ever prompt and ready to return Obligations, to give ample testimony of a disposition (very often indeed) *superior* to its ability. Ja. 4. 6.

The circumstances, and different situations of Lives do not admit the full display and extent of *every* Virtue in its direct and proper colours.

Beneficence to the Poor, however *willing* the Spirit may be, yet it is not in the *power* of *every* one. All abilities and stations cannot exert and cultivate this Principle. 1 Cor 13. 4

Contentment, is a Virtue, which those, who rest on their Beds of Ivory, and "wash their steps in Butter," have *no* right to place any *merit* in. Pf. 39. 4.

This is not the Case with that noble Principle, which *now* engages our Thoughts, and which as every one hath in some degree or other *cause* to exert, so it ought to warm every affection, and to be *Inherent* in every Breast. 2 Cor. 8. 12

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G E N E R O S I T Y.

Gal. 6. 10. Is the peculiar characteristick of Gratitude, for *this* Principle is a certain mark of magnanimity, a criterion of true heroism. As it hath no sinister views, so it is always prompt to assist the impotent, relieve the distressed, and mitigate the weight of afflictions by seasonable Beneficence.

It looks upon *this*, as inseparably connected with a diligent discharge of the social Virtues, as consonant to the Ties of Humanity, and to that natural relation which one member bears to another, as fellow-creatures.

But when these general Ties are corroborated by particular connexions, when the extensive and universal relation, which each individual of the community bears to another, is heightn'd by the sacred and inviolable Ties of *Friendship*,—when these Mutual, these Reciprocal obligations concur to bind each other, *Gratitude* is exerted in its extent, is always inclin'd to ballance Account with Beneficence, and if possible, to bring the latter in a Debtor.

But, above all, it is the peculiar characteristick of *Gratitude*, to exclude every species of mean Artifices, or those acts of Inhumanity, which are the triumph of low, illiberal Minds, uninspired with generous sentiments, untinctured with laudable emotions.

Pf. 131. 3. *Compassion*, is Inherent in the Breast, where *Gratitude* dwells, for it is the nature of the latter, to open and enlarge, to refine and expand the Soul, to render it susceptible of every tender sympathetic impression, to divest it of every latent principle of interested policy, to extinguish even the Sparks of *selfish Passions*, and to raise it superior to all the suggestions of *malevolence*, the vindictive impulse of *resentment*, or the motives of *sinister Ambition*.

Herein it appears that all the selfish Passions are obstacles to Gratitude.

This generous Principle flies from those poisonous Weeds, and will not take root by them.

All the selfish Passions are at variance with this distinguished Principle, they are directly opposite to those liberal sensations, from which this Duty arises, and on which it is cultivated.

E. G. P R I D E. *

That detestable Vice, so subversive of every generous emotion of the Soul. It is utterly repugnant to an ambitious and aspiring Mind to think

* Ask for what end the Heavenly Bodies shine?

“Earth, for whose use? Pride answers ’tis for mine.”

itself under obligations; much less to acknowledge any, can it be expected, that they who "think highly of themselves, love to have the preeminence" and condemn others, will give place, by subjection? No not for an Hour."

Rom. 12. 3

3. John 9.

Luke 18. 9

Gal. 2. 5.

'Tis the *proud Man*, that looks upon himself, as worthy of all Honours, adapted to all employments, competent for all charges, resolves every acquisition into the just reward of *his own Merit*; consequently, no room is left for any sense of Gratitude to others, striving to climb up higher, but taking no thought for the instruments of his advancement.

'Tis the *proud Man*, who aspires and grasps at all, swollen and buoy'd up with *self-sufficiency*; this makes him mount, till he becomes giddy with the height, till he forgets *how*, by *whom*, or to *what* purpose he ascended. Hence of consequence, he becomes vain, rash and *ungrateful* in his station, oppressing his Inferiours, and injuring all those, who are so unhappy as to be his Neighbours.

'Tis the *proud Man*, who, as he thinks he *merits* all he obtains, so he *repines* at all he misses, forgetting those things that are behind, reaching forward to those that are before, regardless of the Blessings he *does* enjoy and eager in the pursuit of *greater* Honours, discontented, envious, jealous, and suspicious, lost to every *generous* emotion of the Soul, if his present turn be served, if his ambitious views are gratified, he regards not *what means* are used, to effect his purposes; in a word, so highly unjust, as to imagine his own private disappointments, a sufficient title for him, to *resent*, *disturb*, and *overturn* the World.

Phil. 3. 13.

'Tis the *proud Man*, that is censorious, calumniating, and undutiful in all relations, remiss in the discharge of every social Virtue. The cause is obvious, the reason is evident, the transition is easy imagining all merit and perfection centred in *himself*, he excludes all others from any share. Hence the consequence must be as certain and as *natural*, as it is for a Bladder, to mount above *Water*, when once it is filled with *Wind*.

Pli. 2. 13

A V A R I C E !

It is the nature of this Vice, to resolve every thing into its *own* private advantage, to the exclusion of all others.

'Tis the *Avaricious Man*, who breaks through all bounds, violates all relative Duties, in order to gratify his own insatiable *Covetousness*, adds House to House, Field to Field, "lading himself with thick Clay" and setting his nest on high,

Hab. 2. 3.

'Tis

Mal. 3. 5. 'Tis the *Avaricious* Man, who, as he entertains no sense of Gratitude for his present Possessions, lightly regarding what he *does* enjoy, and setting his Eyes on what he has *not*, oppresses the Stranger, the Fatherless, and the Widow, in order to gratify *this Passion*.

'Tis the *Avaricious* Man, who, to serve a present purpose, dissolves all Ties, Human and Divine, violates every Moral, Social, and Christian Duty, all generous emotions are absorb'd in this predominant rage for *profit*, and the dictates of Conscience lightly regarded, in order to indulge *self-interested* designs.

C R U E L T Y.

Gal. 5. 15. *This Vice is equally opposite to the principle of Gratitude.*

The Man who is deficient in point of *Humanity*, is so void of *sensibility*, that he cannot be touch'd with delicate feelings *tender*, impressions, *generous* emotions of any kind.

A disposition to *Cruelty*, hath ever been look'd upon with a peculiar degree of detestation, by all civiliz'd Nations, even by those, whose manners had not been refined and polished any further, than what was suggested by the light of *natural Reason*.

Prov 12. 10. A vindictive Spirit of *Cruelty* is absolutely *incompatible* with those *tender Virtues*, those *softer Passions*, which distinguish the *Man* from the *Brute*, the *rational* Being from the *inferiour* part of the Creation, the *civilized* from the *Barbarian*, the *sympathetic Christian* from the *savage Indian*. In a Word, *Cruelty*, is opposite to those *liberal sensations*, which dignify Human Nature, the want of which, may justly degrade the *reasonable* Being below the *animal* Creation, who are even led by *instinct* to marks of *tenderness*, and in *this* point, rise up in condemnation against those, who are without natural affection, void of Compassion, and destitute of Bowels.

Rom. 1. 13.

Luke 11. 13

Gal. 5. 17.

From these considerations you perceive, that all the *selfish* Passions are in perpetual War against this *disinterested* Principle, and that qualities so *Heterogeneous* can never unite in one and the same Person.

All the humane, generous and sympathetic *Passions* which reflect lustre on a rational Being, are inseparably adherent to each other, by those mutual ties and reciprocal connexions, which link together every tender emotion, refined principle, and delicate sensation.

“ *Omnes*———*quæ ad humanitatem pertinent*
“ *habent quoddam commune vinculum, ac quasi*
“ *Cognitione quadam inter se contineantur.*”

[Cic. pro. Arch. P.]

GRATITUDE, *a Social Virtue.* Part I. 13.

A N

E S S A Y

U P O N

GRATITUDE.

I N T W O P A R T S.

P A R T I.

GRATITUDE, *considered as a Social Virtue.*

“ *Elisha said unto Gebazi——“ Behold
“ this Shunamite hath been careful for us,
“ with all this Care,——what is to be done
“ for her ?” 2. Kings, 4. 13.*

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A

ESSAY

ON

GRATITUDE.

IN TWO PARTS.

PART I.

GRATITUDE, considered as a Social Virtue.

“Ellis said unto God—”
“this I have done, and have been careful for me,
“with all this care,—what is to be done
“for me?” 2. Kings, 4. 13.



Gratitude a Social Virtue.

IT is agreeable to the opinion of the wisest men in all ages, and confirmed by the Sentiments of the most celebrated Philosophers of Antiquity,—that —“ Man is a *Social Being*.”—form'd for the discharge of the relative duties—and to exchange the mutual intercourses of civil Society.

The most shining virtues—the brightest and most illustrious Ornaments of human nature would lie dormant, unless arous'd, awaken'd and stimulated by frequent exertions of these sympathetic emotions—these active, vital, and generous principles.

These reciprocal efforts of friendship keep alive a laudable spirit of emulation,—and invigorate the mental Faculties in the pursuit of Virtue.

Man should not sequester himself from the world, and think he can serve God *more effectually* by withdrawing himself from a company. 'Tis true, the duty enjoyn'd you is, to guard against the contagion of vicious example, and to keep yourselves unspotted from the world, but surely this may be done without flying into the *Wilderness*, and absolutely devoting ourselves to *Solitude*.

It was only at *some certain times*, that the Great P A T T E R N, whom you are to imitate was in the Garden,—or in the Mountain,—or *alone* in the Desert. Very often in the House of *Feasting*—in the midst of Publicans and Sinners,—or in a *Croud* of petulant,—insidious,—malevolent men.

Sequestered from the World, what *one* social duty is there, that you can ever discharge?—Forgiveness of your Brother, if he sin against you—if oppress'd, taking it patiently,—where will be the exercise of your goodwill towards men?—Such as exhortations of them to every laudable pursuit,—comforting the disconsolate,—instructing the ignorant,—feeding the hungry,—stirring up and awakening the slothful,—rebuking the head-strong and impetuous,—not to mention many other duties incumbent upon men, such as to encourage the fearful,—to sympathize with and commiserate the afflicted, there are

Ps. 101. 5

Ja. 1. 27

Ps. 55. 7

John 18. 2

Luke 19. 5

John 2. 1.

Matt. 9. 10

Mat. 18 21

1 Peter 2 2

Luke 2. 14

Ps. 101. 5

Ps. 101. 5



16 [Part I.] *Gratitude, a Social Virtue.*

Gen. 2. 18.

are such an infinite number of *relative* duties, that in the most *extensive* sense of the word, "It is *not* good that 'Man should be *alone*.' God created him for *social* duties and for the *service* of his fellow-creatures, for *connexions dependencies* and the interchanging *mutual* good offices, for acknowledging favours received, and accepting the same with all due *thankfulness*.

Phil. 2. 4.

The insufficiency of *individuals* to enjoy happiness, secluded from the *world*, apparently points out the expediency of cultivating acquaintance, and contracting friendship from views of policy and interest, as well as pleasure and amusement. The human mind requires Intervals of recreation to maintain it's elastic force, the social virtues relax the mind, and indulg'd at proper seasons, make it return to private duties with renew'd vigour. Since then it appears both from the light of natural reason and the testimony of Scripture, that man was design'd for, and is endued with faculties to discharge the duties of a *social Being*, the next object of enquiry is, in what *manner* you are to perform the offices of a *friend*, wherein you are to found the mutual intercourses of civil *society*, and those reciprocal ties, by which, *each* member is connected with the *other*.

Job. 39. 16.

Job. 41. 24.

Too many Breasts are so *contracted* by selfish and mercenary principles, that they are incapable of *feeling* any of the finer movements, and reciprocations of Benevolence. Even, where nature has *soften'd* the heart to this delicate sensibility, she has considerably abated its operations by principles and habits of a *contrary* kind.

Gal. 5. 20.

All the *selfish* passions, all narrow partial views, all interested illiberal principles, are at variance with the *social* virtues, and obstruct their free and vigorous exertion.

Rom 12. 10

Phil. 2. 4

John 3. 9.

Friendship in order to be true and lasting must know no rival or reserve, no separate interests, or sinister designs, it should have *virtue* for its basis, *mutual esteem* for its support, *another's* happiness preferred to your own? But if we reflect on the predominancy of the *selfish* passions, —the *suspicious* of pride, —the *envious* Jealousies of Ambition, the *love* of superiority, —the natural *distrust* of the human heart, —and its *propensity* to resolve every thing into *private* advantage, to the exclusion of *others*, —we shall be convinc'd, that *Socrates* made a *right* estimate of Friendship: yet it must be allowed, that the very constitution of your minds, leads you immediately to the cultivation of it. It may be made subservient to the
noblest

Gratitude, a Social Virtue. [Part I.] 17.

noblest purposes of human life, for tho' it will not admit of direct opposition of sentiment, or the contention of superiority, yet it allows of a generous emulation, who shall excel in all the amiable virtues that connect mankind in the inviolable union of social benevolences. *Tully* was the first who observed that friendship improves happiness, and abates misery, by the doubling of your joy, and dividing of your grief. The ingenious Lord Verulam hath elegantly delineated the happy effects, that flow from a sincere cultivation of it—and recommends the excellent moral Treatises of Solomon on this subject, as the finest system of ethics that any age hath produc'd. The masterly pen of Mr. Addison hath admirably display'd the striking beauties, with which the Son of Syrach describes the properties of friendship—the insidious treachery of the self-interested,—laying down salutary rules for the proper cultivation of amicable union,—shewing the happy consequences that result from it,—and what qualifications are requisite to preserve inviolable those sacred ties.

Book of
Proverbs &
Eccles.

Ecclus. 6:16

G R A T I T U D E,

May justly be term'd the *basis* of friendship. It is this generous principle, that cements and harmonizes the Minds of different Persons. In *sacred* History, you perceive these inviolable links bind together the Souls of *David* and *Jonathan*. In *profane* History, an uninterrupted course of mutual endearments knit together the congenial Minds of *Pelopidas* and *Epaminondas*.—That unexampled union and uninterrupted harmony which subsisted between these two illustrious Theban personages, ended only with their lives. The sole direction of the affairs of *that* Republick was vested in *their* Hands, yet, during their auspicious Administration, *no* latent spark of Envy, Jealousy or Ambition, *no* private or selfish views—*no* interested, sinister, or factious intrigues (the fatal and too general sources of disunion) could in the least affect *their* Friendship, or ever make any impression upon their mutual affection, and reciprocal interests *because* it was founded upon the *immoveable* Basis of publick Patriotism, and private Virtue.

1 Sam. 18:3

Luke 6.42

Cic. de Amicitia

Bacon's Essays or Councils Civil and Moral P. 156 &c.

“Lovely

18. [Part I.] *Gratitude, a Social Virtue.*

2. Sam 123.

"Lovely and pleasant in their lives, death alone dissolved the bonds." *

The *Generosity* of the one could only be equal'd by the *Gratitude* of the other, and how much this inseparable connexion tended to the prosperity and preservation of that common wealth, appears most evident, from its declining state, after their demise.

Every consideration must suggest to you that the ties of Friendship are *sacred*, and that a violation of them is in effect a breach of *Justice*.

Gratitude is a duty pointed out to you by the light of natural Reason.

Isai. 1.

Pf. 32. 10.

The Ox *knoweth* his owner—The Ass her Masters crib. Even the *Animal Creation* (void of those rational faculties by which Man is peculiarly distinguish'd) teach you *this Lesson of Morality*, this great and important duty.

Gen. 4. 12.

If you manure the Earth, it yields unto you her strength—if you provide a convenient receptacle for Bees, they make a return, shall—Man then, endu'd with the light of Reason—shall *He* alone be insensible to generous emotions—to noble sentiments; to the sacred ties of *Gratitude*?

Col. 3. 15.

Was this duty *not* so expressly pointed out to you by the light of natural Reason—was it *not* enforced by *Scripture*—and suggested to you by the dictates of Conscience, yet, it is such a pleasing exercise of the Mind—accompanied with such an internal satisfaction—delight—and self-complacency, that the duty is sufficiently rewarded by the performance.

Is. 63. 6.

It is not like the practice of many *other Virtues*, difficult, and painful,—attended with self denial, or set about with great *reluctance*, but accompanied with so much *pleasure*, that were there no positive commands which enjoined it, nor any recompence laid up for it hereafter, a generous Mind would indulge and give unto it for the *natural gratification* that accompanies it.—If the thankful *refrained*, it would be pain and grief to them, but *then and then* only, is their Soul satisfy'd as it were with Marrow and Fatness, when they are returning past Favours, and making grateful acknowledgements for Benefits received. *Gratitude* is doubtless due from Man to Man, and when mutually exert-

ed

* "Felices ter & amplius

"Quos irrupta tenet copula, nec malis

"Divulsus querimoniis

"Suprema citius solvet amor die."

Horat Lib. 1. Od. 134

Gratitude, a Social Virtue. [Part I.] 19:

ed, naturally produces a very pleasing sensation in the Mind. The Author of our Nature hath implanted in the ruling faculties of the Soul, a strong *bent* towards it ---so that in *this* sense, emphatically speaking, it is (as the Lips of Truth hath asserted) *more Blessed to Give* than to *Receive*--- i. e. attended with a higher degree of self-approbation, inward delight, and secret satisfaction---for though the pleasures arising from *Beneficence* are *great*, yet the internal transport of joy felt by a generous Mind in making returns of Gratitude, is so exquisitely elevated, as to be easier conceiv'd than *express'd*.

There is not a more *active* Principle than this in the human Mind.

Gratitude ever anticipates occasions of making a return; ---there are many ways and means (exclusive of pecuniary recompences) of testifying a grateful sense of Benefits received. The Wiseman avers---Money answers *all* things.

The observation is very just, and founded upon Truth.

With God's Blessing (which exempts it from sorrow) it is undoubtedly the *greatest* preservative under Heaven,---but admit a sober good Man is *not* really in possession of "*large Money*" yet *manifold ways* there are whereby he may be *assistent* to his Neighbour---of use ---of service---and of Benefit.

R E M E M B E R,

The impotent Man, who looked for an *Alms* to be given him, was *disappointed*, but he received a present from the Apostle which was much *more* valuable, viz. a restoration to his Health--- "*Silver and Gold have I none, yet such as I have give I unto thee.*"

Here let me pause a little, to remark to you the *Gratitude* of this Man. 'Tis accounted *one* of the most valuable Blessings of Life, viz.

The enjoyment of Health. *Without* this, as Barzillas says "can I *taste* of what I eat or drink, can I "hear or take *delight* in the Voice of singing of Men "and singing Women?"

Can I *relish* either the Honour I am promoted to? the Power I am invested *with*? or the Wealth I am in possession of? No. "When the whole Head is sick "when the whole Heart is faint" Every thing becomes bitter---nauseous---and as unpalatable, as a "draught of deadly Wine."

Prov. 11. 19
Acts 2. 35.

Eccles 10 19

Prov 10. 22

Matt 28 12

Luke 16 25

Prov. 3. 8.
Acts. 3. 6.

Deuter. 8. 4
2 Sam 19 35

Isaiah 1.

Pf. 60. 3.

As

20. [Part. I.] *Gratitude, a Social Virtue.*

As *Health*, therefore is the *Foundation* and Basis of every Blessing, to be restored to it, called for his loudest acknowledgments.

John 27.

That I *am now* able to gird myself, and walk whithersoever I will---I, who have been lame ever from my Mother's Womb, should *now* have my Feet set in a large Room.

Pf. 31. 9.

Acts 3.

Can you wonder, when Peter and John had released him from so *long* a confinement, that he should embrace his Benefactors---(for so the sacred Historian tells us he did) he *walked*---he leaped---in the transport of Gratitude---and as the Psalmist expresses it) "his Heart "danc'd for Joy."

Pf. 28. 8.

If superior station in Life raises Persons above the ordinary returns of favours bestowed upon their inferiors---still it is in the power of the subordinate ranks to make *some* compensation---though not equivalent to the obligations receiv'd, yet sufficient to testify a thankful inclination To a Mind *disposed* to return a benefit, as far as lies in its power---various ways and means there are, whereby *one* Man may be profitable to *another*---and certain it is---the principal Happiness of Mankind consists in the exercise of the benevolent affections, vindicating the reputation of your Friend, if unjustly aspers'd---* (frequent are the admonitions of the Son of *Syrach* to the performance of this duty)

Job 22. 2.

Eccclus. 6.

Ecclesiasticus, 22. 25.

Immortalizing the Name of your Benefactor, as Erasmus did in his writings, that of his munificent patron Warham† — his Gratitude to that worthy Prelate was sincere and lasting.

Besides,

* The Gratitude of the celebrated Roman Orator to Milo is very remarkable, the latter had approved himself a warm Friend to Cicero---was Instrumental in recalling him from Exile---and was now himself under sentence of Banishment---animated by these noble incentives, in what pathetick strains doth Tully plead the cause of Milo!---with what energy of diction, strength of Reasoning, and pathetic persuasion doth he vindicate his Friend---so that this Oration is justly esteemed the Master piece of his eloquence,---replete with such affecting strokes of Oratory, that no one can peruse it attentively, without exciting sympathetic emotions---how sensibly then must it touch his audience, when adorned with all the Graces of Elocution, and set off with all the advantages of a moving delivery.---Cicero had a due sense of his signal obligations to the unhappy delinquent---Hear how he expresses it,

"Quid jam restat?---Quid habeo quod dicam?---quod faciam pro tuis in me meritis---(tautum apud me grati animi fidelis memoria vult!)---nisi, ut eam Fortunam, quascunq erit tua, ducam meam!" Cic. pro. T. A. Milone.

† O Qui jaceret in Tenebris, nisi Literarum Lumen accederet.---
"Cic pro Archia Poeta. The

Gratitude, a Social Virtue. [Part I.] 21.

— Besides—a grateful Person may make a return by giving salutary counsels, and advice to his Friend,—and (if in a dilemma) extricate him out of his difficulties and perplexity, by a “Word in Season.”

Acts 23. 16.

Phil. 1. 23.

Prov. 15. 23.

Gratitude, naturally open, free, generous and unreserved, is never at a loss to repay, in some measure, personal obligations—forgetting private advantages rather than forfeit the favours of a Friend—so that when selfish views come in competition with a conscientious discharge of the social Duties, it ever lays aside the *one*, in order to give full scope to the exercise of the *other*.

Gratitude is, indeed, a Duty particularly incumbent upon you---a violation of it is, in effect, a breach of justice.

The Virtues of Humanity, you are call'd upon to perform,---as Men, --as Christians,---the Duties of beneficence, you are *enjoined* to discharge.

— If then, these Duties are *incumbent* upon you, exclusive of any benefit *already* received---how are these mutual Ties *strengthen'd*---these considerations *heighten'd* --when you reflect on any obligations *previously* conferr'd on you---when you remember *former* favours and *recollect*, that the Person, to whom you are performing a kind office, is *entitl'd* to the mutual intercourses of Society, not only by the Laws of Nature ---by the Ties of common humanity,---but hath a *stronger* claim-- a more *sacred* Tie---even the Rules of *Justice*-----a sense of *Equity* demands a return-----and *therefore* it is, that the Psalmist marks it, as a distinguishing characteristick of the “*Just* Man, that he is *Thankful*.” *

Pl. 33. 1.

Though

* The same generous principle so predominant in the Breast of Cicero, warmly exerted itself in his pleadings for his old Tutor Archias the Poet. The sacred ties of Gratitude, Tully assigns as the chief motive and ground of his pathetic oration, this evidently appears from his spirited and animated Exordium.

“ Si quid est in me ingenii— aut, si qua Exercitatio dicendi— aut, si hujusce rei ratio aliqua ab optimarum artium studiis et disciplina profecta — earum rerum omnium, vel in primis hic a Licinius Fructum a me repetere suo jure debet; — nam quoad longissime potest mens mea respicere spatium præteriti temporis, — Hunc video milis principem, et ad suscipiendam, et ad ingrediendam rationem horum studiorum extitisse: — Quod si hæc vox, hujus hortatu, præceptisq; conformata, nonnullis aliquando saluti fuit — a quo id accepimus, quo cæteris optari et alios servare possemus, — huic profectum ipsi — quantum est situm in nobis, et opem et salutem ferre debemus. Cic. pro. Arch. P.

22. [Part I.] *Gratitude, a Social Virtue.*

Pſalm, 35.
Iſaiah, 1. 18

Prov. 3. 27

Though you do not return *Evil for Good*, (*that* being a Sin, *deep* as ſcarlet, *red* as Crimſon) yet, if you are remiſs § in returning the kind offices of friendſhip when it *is* in the power of your hands to do it, you cannot be ſaid, in Truth to have diſcharg'd the Duties incumbent upon you, as a *ſocial Being*.

But as *example* is the beſt illuſtration of *Precept*,---as the ſuggeſtions of natural Reaſon, are corroborated by the convictions of experience,---and the Truth of ſpeculative propoſitions, confirm'd by the mirror of practical Philoſophy, I ſhall, in the ſequel, endeavour to point out to you in a ſtronger light the Duty of *Gratitude* by inſtances deduc'd from *ſacred* and *prophane* Hiſtory.

In *ſacred* HISTORY.

2. Kings, 4.

What a ſtriking inſtance of Gratitude you have in the Prophet Eliſha? How eager and impatient was he to return the kindneſs of the ſhunamite? Words ſeemed unable to expreſs the generous ardour glowing in his Breſt---the tender emotions of his Heart---the very deep ſenſe entertained by him of the obligations. Under what anxious ſolicitude, was he to *diſcloſe* the inward *feelings* he had upon this occaſion!

Job. 32 19.

As Elihu ſpeaks, his Heart was *hot* within him, as Wine that has *no* Vent---ready to burſt, like new Bottles. Thus muſing, the fire kindles and at laſt he breaks out into this emphatical exclamation ---
“*What* is to be done? behold ſhe has been careful for us with all this care” *what* return, *what* compensation is to be made! He intereſted his Attendant in the enquiry, *which* way ſhe might be ſerved beſt. Shall ſhe be ſpoken for to the *King*---or to *Blaſtus* his Chamberlain or to the *Captain* of the Hoſt? True Gratitude never ſlumbers nor ſleeps,---as Jacob ſaid to the Angel---
“I will *not* let thee go, until thou Bleſs me”---ſo here, *no* reſt in his Spirit till he had *cancell'd* the Debt, and *returned* the obligation.

2 Kings 4 13

Gen. 32. 26

When the *contented* ſhunamite declined his offers, ſtill the Man of God (glowing with a noble and generous Spirit of Gratitude) could not *refrain* from enquiring with the greateſt earneſtneſs,---“*What* then *is*, “*what* can be done for her? ſurely *ſome* method may
“ be

§ Nunquam tu illum accuſaviſti ut hoſtem, ſed, ut amici officio parum ſuſtinetum.”

Cicero pro Rege Dejotaro.

“ he discovered, whereby to testify my sense of her *past Favours*”—and when he *has* discovered means to *compensate* the obligation, with what *alacrity* did he perform the friendly office,—what inexpressible pleasure did it *give* him, to become the *happy instrument*, of making a barren Woman “ to keep house, and to be a joyful “ Mother of Children.”

Ps. 113. 5.

Besides, it *merits* your observation—that the Prophet entertained the *same* grateful sense of his former Benefactor, after *many* Years had elapsed—after a *long* course of Time had interven'd,—various vicissitudes of Life, and fluctuations of fortune, had not *effaced* these generous impressions,—the kindnesses of the hospitable Shunamite were wrote *indelible* on his Breast—he *still* retained the same grateful sentiments, with equal fervour,----*now*, when many Years had elapsed since their former interview,----when the Child which the Man of God had graciously given her was arrived at Years of maturity, the Prophet was inspir'd with the same ardour of friendship,--for whilst the Shunamite was yet afar off---long before she drew near---when he first set his Eyes on her --and recogniz'd the Friend--what strict charge doth he give his Servant to use the utmost expedition---to salute no Man by the way--how explicit is he in his enquiries--the sympathetic emotions of his Heart would not permit him to wait for an answer to *one* Question, before he put *another*—he strictly charged his Servant, to interrogate her after the health and welfare of herself, and Family distinctly ?

—— “ Is it well with thee ?

—— “ Is it well with thy Husband ?

—— “ Is it well with the Child ?

2Kings 4 26

As he had first graciously *given* her the Fruit of the Womb, so *now* he exerted himself with equal diligence in *preservation* of it.

With what humanity---what tenderness and compassion did he excuse her *abrupt address*, arising from her internal anxiety and transport of passion ? for the Text says--her Soul was vexed within her--she caught him by the Feet,——O thou Man of God I have sought thee sorrowing! “Did I desire a Son of my Lord” “Did I not say,--do not deceive me--Losing *no time*, how does he hasten to befriend her,-----to grant her heart's desire, “ to perform the request of her Lips” that he might indulge her in every wish, he *himself* accompanied her in Person,-----he relieved her distress, he put off her sackcloth, he girded her with gladness.

V 3. 27 28

2Kings 3. 2

24. [Part I.] *Gratitude, a Social Virtue*

2 Kings, 9.

Ver. 5. 6.

Pf. 105. 16.

Again, he repeated his acts of Friendship in giving her Notice of the *approaching Famine* --he gave her timely *precautions* to provide for herself and Family in another Country, since the Supreme Being design'd to "call for a dearth upon *that Land*, and destroy all the provision of Bread.

2 K. 5. 15.

16.

2 K. 5. 3.

Naaman the Syrian is a second instance of this generous Virtue. — observe, in him, the efforts of Gratitude. "How, or *wherewith* all shall I recompence "this Man of God, who hath done such *great* things for "me and compass me about with Songs of deliverance" "Suffer me (I pray thee) thus far, and take a *Blessing* of "thy Servant." ---- The Prophet refused --- absolutely deny'd taking any. As the Lord liveth "before whom "I stand, I will receive *none*." ---- The remaining part of the History, we are no ways concerned in --- any further, than *one* circumstance. What the *Master* could not be prevailed upon to comply with, the *Servant* did --- and even in *this* manner though *less* desirable, this Syrian was *glad* to make the compensation he so ardently wish'd --- and therefore gave him *double* to what he asked.

2. Sam. 9.

A third instance in sacred History is exemplified in David. In *him* very conspicuously doth this generous principle exert itself, of which you have more than *one* proof.

2. Sam. 9 3.

Ver. 7. 8.

1. Sam. 10.
4. 5.

First, with regard to Mephibosheth. The King retain'd a *due sense* of those remarkable instances of sincere Friendship shewn him by Jonathan --- he *remembered* his affectionate solicitude to preserve him from the malevolent rage of Saul --- his tender expostulations with his Father, in order to avert the impending danger, that threaten'd the life of David.

The frequent and pleasing conferences between the son of Kish, and the son of Jesse, were often recollected by the latter after the demise of the former. ---- He lamented his untimely fate, and was desirous to shew *some* testimony of Gratitude to his *posterity* --- are there *none* left (says he) of the House of Saul, that I might discharge the debt of *Gratitude*? ---- his Friendship for the *Father*, now devolved upon the *Son* he seated him at his own Table --- and restored to him the possessions of his Ancestors.

The same laudable Spirit of *Gratitude* impel'd David to send compliments of Condolence to *Hanun* King of the Ammonites, on the demise of his Father. --- I will shew kindness (says he to *Hanun* the Son of *Nahash* --- as his *Father* "shew'd kindness unto me. Inspired

Inspired with the same noble and generous *incentives*, how particular and explicit is he in his charge to Solomon (before the Curtain was let down, and *he* was called off the Stage.) How *earnestly* doth he recommend the House of Barzillai to the peculiar *Patronage, protection* and *favour* of his royal successor ---For (says the good King) *that* House succour'd *me*, when I *fled* from the face of Absalom thy Brother.---Observe! how *retentive* is his memory in *this* point, notwithstanding Age and Infirmities had impaired his faculties,----and the force of his intellectual powers was *now* abated----yet, life glimmering in the socket, still *exerts* vigorous efforts, when animated by a sense of past kindnesses---he *remember'd* and *forgot not* the Hospitality of *strangers*, the friendly treatment he received at *Mahanaim*, when *he* who came forth out of his own Bowels, *sought* his Life, to take it away ---and, it was from a warm sense of these *favours*, that the King, took *Chimham* under his Royal Patronage, when Barzillai himself declined the acceptance of personal obligations.

1. K. 2. 7.

2 Sam 19 32

2 Sam 19 37

A remarkable proof of *Gratitude* (worthy of imitation) is set before you by the Evangelist.

Luke 7. 4.

A Centurions favourite Servant was at the point of Death, his Neighbours heard of it, and knew that they could not oblige him in a more effectual manner, than by interesting themselves in his recovery. Such was the attachment of the Centurion to their sect, that he had given them the sincerest proof of his love and affection, that it was *possible* for him to shew, in that he erected for them at his own expence a place of Worship.]

Gratitude therefore was the motive, that engaged them to interest themselves in the welfare of the Centurion, and his Household. This evidently appears from the reason assign'd, "He is *worthy* (said they) for whom thou shouldst do this, for he loveth our Nation, and has built us a Synagogue." Animated by this powerful *incentive*----impell'd by those *noble Ties*, the Elders,---the Heads,---the Chief,---the Principality of the Jews went in a Body. They did not think it *respectful enough* to send Deputies, but look'd upon it as a *Duty* incumbent, to wait upon the Messiah---to go themselves in *Person* to exert *all* their influence and efforts in favour of one, who had approv'd himself so generous a Benefactor.

Verse 5.

Actuated by these laudable Motives, they used every argument that sincere friendship could suggest, and pleaded the extraordinary merit of the *Master*,
in

26. [Part I.] *Gratitude, a Social Virtue.*

Luke, 7. 2.

Verse 4.

Verse 10.

Luke 17.

Verse 17.

Num. 16. 29

Lev. 13. 22.

Luke 17 19

Phil. 2. 25.

in order to expedite the Cure of his *Servant*. It is very observable the *Servant* was *dear* unto him, therefore they besought him *instantly*. Even *this* circumstance exhibits a proof of their ardent affection to the humane sympathetic Centurion---that they would ease him of his *anxiety*, (a state of suspense betwixt Hopes and Fears, being of all others, a station-- -painful---irksome-----tormenting.)

A fifth example of extraordinary *Gratitude* is laid before you by the Evangelist in the Miracle of the ten Lepers.

What particular regard did the Son of Man pay to the *thankful* Samaritan-----for you plainly perceive, from the *emphatical* Quere which Christ put to his Disciples,---that *this* tribute, was the very return which he expected.-----“ Were there not ten cleansed, but “ where are the nine ?—for what can this interrogation imply :—but, that *Gratitude* is a Debt of *Justice* --that a *neglect* to pay it, is a *violation* of the Rules of *Equity*. This, as it is the most *obvious*, so it is the only *natural* inference to be deduc'd from it.

Our Saviour had *no* vanity---their loudest acknowledgements could be of no service to him---but he only designed to shew by *this*, that *Thanks*, at least, are required, where no *other* return can be made.

Besides, the Miraculous cure here wrought called in a *peculiar* degree for their grateful acknowledgements, ---theirs was, in truth a *great* deliverance---for they were *not* visited with the *common* visitation of all Men ---but with that *loathsome*---that *detestable* Malady which robs the sufferer of *every* Comfort---by banishing him from *all* Society---confining him *without* the Gates of the City, and publicly branding him as “ *Unclean*,—*Unclean*”—to be restored to Health after a disease of *such* a nature, demanded the most *grateful* acknowledgements—and accordingly a due sense of this signal Mercy ought to have extorted their *warmest* thanks—yet “ *none* returned to express them, save *this* Stranger”—“ thy Faith (says he) hath made thee whole”—implying that the *others* might be subjected to a *relapse*, as a just punishment for their *remissness* in point of Duty, but *thy own* Health is re-established, and shall *so* continue.

I shall only quote *one* example more out of *sacred* History.

Observe the sincerity of St. Paul's friendship to *Epaphroditus*, and again, with what *warm* sentiments of *Gratitude* doth the Apostle of the Gentiles enumerate to Timothy the *kindnesses* shewn him by the House of

Gratitude, a Social Virtue. [Part I.] 27.

of *Onesiphorus*,—Whilst he is expressing those *thankful* acknowledgements, he cannot forbear breaking out into fervent Prayers for the *prosperity* of *that* Family—the Apostle *well* remember'd the *friendship* of *Onesiphorus*—“when *I* was fast bound (says he) with cords “of Affliction, *that* benevolent Person *oft* refresh'd me—was *not* ashamed of my chain—but at *Rome* he *visited* me—and at *Ephesus*, how *useful*—how *serviceable*—and in every calamitous circumstance how very *friendly*—thou knowest very well. Doubtless St. Paul enumerated these kindnesses, with a view to instil into his new convert (*Timothy*) the generous principles of *Gratitude*, at the same time that he indulged his own pleasing sensations.

Phil. 5. 16
17. 18.

To these examples out of sacred History (which are the more *striking* and *authoritative* as they stand upon *Holy Record*,) I shall subjoin *one* from.

Prophane HISTORY. *

As an illustration of the Subject.

In the beginning of the last Century, two (whom I shall distinguish by the Names of *Philemon* and *Pericles*) contracted a very intimate friendship, enjoying all those pleasures, in the most exquisite degree, arising from a mutual discharge of the Social Virtues, easier to be conceiv'd than express'd.

These amicable endearments commenc'd in early Life, and gradually encreased as they attained to Years of Maturity.

Equal in point of Age—their Tempers, Inclinations and Circumstances in Life were different.

They were both descended from very worthy respectable Families.—*Philemon* inherited an affluent Fortune
and

* The Gratitude of Aristotle ought not to be pass'd over in silence. This generous Principle was remarkably prevalent in that celebrated Philosopher and able Critic. It not only exerted itself in an extraordinary manner, towards his native Country, to which he was a very munificent Benefactor,—but also towards *Proxenus*, his Tutor, whose care of him (being an Orphan when Young) he requir'd in the most liberal manner.† Conscious, that he imbib'd the first rudiments of the Sciences, under the tuition of *Proxenus*, the Philosopher not only educated *Nicanor*, the Son of *Proxenus*, with equal tenderness, but also instructed him in every Branch of useful and polite erudition—adopted him for his Son—and with his Estate bequeathed his Daughter to him—this Spirit of Gratitude exerted itself yet further—for Aristotle erected a Statue to the memory of *Proxenus*, and his Family,—in order to eternize the Name of a Friend, to whom he ow'd such signal obligations.

† Laert. in Testam. Arist.

28. [Part I.] *Gratitude, a Social Virtue.*

and extensive Estate, but the patrimony of Pericles was through the imprudence of his Ancestors extremely small, yet equal to his wants or desires.

The genius of the former was Military—he possessed a martial Spirit, and accordingly engaged himself in the *Army*.—On the other Hand,——The disposition of the latter led him to the Bar, where, as his Talent and Abilities were great, he soon distinguish'd himself by his accurate pleadings. Philemon ever sincere in his attachment to Pericles, generously offered his Friend a participation of his affluent Fortune, since he could not but reflect with concern on those narrow circumstances which eclipsed the lustre of his Genius.

Struck with the disinterested offer of his munificent Benefactor, Pericles broke out into the warmest acknowledgements of Gratitude. But as words were inadequate to express the sentiments of his Heart on this occasion, he begged leave to refer Philemon to his future Conduct for a more ample proof of the deep sense he entertained of the obligation.

Pericles, glowing with these tender emotions, enumerated the signal Favours already conferred on him by the generous Philemon, and conscious of his past obligations, declined to accept this mark of his future Munificence.

The Philosophic contentment of Pericles served only to endear him yet more to the discreet Philemon, who, untainted with the Vices incident to the Military Order was equally removed from Avarice on the one Hand and dissipation on the other.

He sincerely rejoiced in the growing reputation of his Friend whose interest, welfare, and happiness he looked upon as inseparably connected with his own.

He had the pleasure to see Pericles countenanced by Persons of eminent rank, and the number of his Clients daily encrease.

Philemon, animated by success, continued to exert his extensive influence in the service of his Friend, performing every kind office that sincere Friendship could suggest, or a social disposition prompt him to execute.

Pericles, indefatigably diligent, and inflexibly just in discharging the Duties of his station, derived signal advantages from the Public and active sphere in which Philemon was engaged.

These mutual returns of affection——this reciprocal Friendship continued for a course of many Years, with
inviolable

inviolable Fidelity—the Gene osity of the one could alone, be exceeded by the Gratitude of the other—but, in process of Time, a change of circumstances interrupted this amicable intercourse, separated these two at a great distance from each others *Person*—but did not efface the impressions in their Minds—did not alienate their mutual affections—nor obliterate those tender sympathetic sentiments, which were wrote indelible on each others Breast. That Regiment in which the Officer served was called abroad to act on the continent, and the Lawyer was deprived not only of personal Conversation, but even epistolary Correspondence with his affectionate Friend, being entirely ignorant whither Providence destined the Heroic Philemon.

Some Years past in this state of silence and anxious suspense---but, at length, the face of affairs altered---the civil Wars flamed out in this Island—intestine commotions agitated every part of it, and, as Things were carried to too great a height to recede, a total change of Government ensued.

This alteration proved auspicious for Pericles, who adopted Republican Principles, and was promoted to the Bench of Judges under the Protector.

Philemon adhered to the Royal Party, which engaging in a Battle with the Parliamentary Forces—was totally defeated—this gallant Officer, with several others, taken into Custody and imprison'd at Exeter in order to undergo a Trial.

Providence, however, (which works all Things together for good) interposed in behalf of the unhappy sufferer, and put it in the power of the magnanimous Pericles to repay past obligations and approve himself worthy of the implicit Confidence formerly reposed in him by the unreserved Philemon.

Pericles set out for his Western circuit. The Delinquents (amongst whom was Philemon) were brought to the Bar to receive their judicial sentence.

The Judge, hearing the Name of his old Friend was struck with some surprize, he looked attentively at him, after so long absence, the ideas which he conceived of his Person, were very remote, yet, notwithstanding the alterations effected by Age and infirmities, he recogniz'd some of the features of his old Friend when he viewed the countenance of Philemon. Ideas, almost lost, now gradually unfolded.—Every time the Judge cast his eyes on him, he discovered fresh marks—the lineaments of his former intimate acquaintance—

the

30. [Part I.] *Gratitude, a Social Virtue.*

the Judge asked him some Questions relative to his past Life—he recollected several incidents * the unfortunate Philemon began to recognize his old Acquaintance and entertained hopes that his sentence would *not* be severe,—his expectations were well grounded,—a sense of Gratitude prompted the Judge to exert himself in the cause of his Friend, and to use all the interest he possessed with the Protector to rescue him from the fate of the other Cavaliers—he obtained his request—the Life of Philemon was preserved, and the internal satisfaction arising from a consciousness of being instrumental to the preservation of a sincere Friend, sufficiently compensated the trouble of Pericles whose affection for the unhappy Prisoner could only be exceeded by the Gratitude of Philemon, when restored to liberty, and “his Feet set in a large Room.”

Pl. 31. 9.

It appears both from sacred and profane History that *Gratitude* was ever looked upon as *one* of the most virtuous ornaments of human Nature—and the *want* of it—or a *remissness* in the discharge of this great and important Duty, was always considered as the most *detestible* imputation—branded as the greatest reproach—and stigmatized as the most odious Vice, that could possibly be alledged against the rational Being.—Even the Heathen § writers looked upon this Sin, as an *indelible* imputation †

Ingratitude was ever considered as *infamous* in every Age---and among all Nations——The Athenians ‡ were particularly strict in a punctual discharge, of the Social Duties---they held the ties of Friendship as sacred and inviolable,---and the least branch of Hospitality, was branded with the most opprobrious epithets.

The

* Proetitorum memoria pectus ejus effodit.
Cic. pro Marcello.

§ The Ingratitude of a freed Man, to his patron was anciently made penal by the Laws of several Nations. Thus among the Athenians, if a freed man prov'd ungrateful to his patron, he might again make him his Slave, as appears from Val. Maximus, and Harpoc, &c. The like custom obtain'd also at Marseilles, as one of these writers informs us, and the same is mentioned also in several Roman Laws, e. g. L. 1, 5, 19, f. f. de jure patronorum L. 3. f. f. de obsequiis parent L. 70 de V. S. vide Etiam Sueton in Claud. c. 25 and Tacit, annal. l. 13. c. 26. 27. Now the loss of Freedom was reckoned as one of the greatest punishments a Person could suffer, except the loss of Life, and it was afterwards provided by the Roman Law that all gifts made by a patron to his freed Man should be revocable in case of Ingratitude.

† “Ingratum si dixeris, omnia dixeris”

‡ See Dr. Lelands Life of Philip King of Macedon.

The Romans considered Ingratitude with an equal degree of detestation and abhorrence,----they looked upon this Vice, as incompatible with all virtuous Principles, as repugnant to every generous emotion.----An accurate knowledge of human Nature, evinces the *Truth* of this proposition, where the *selfish Passions* get possession of the Soul, they extinguish every virtuous Flame, and efface every tender impression,----where a Person is *insusceptible* of these humane dispositions, can receive *favours* without entertaining the least sense of *thankfulness*, for the hand that confers them. I say where *these* sentiments are remote from the Heart, it may justly be pronounced, capable of the most *consummate baseness*. *

---“ The Man who hath *no* sense of Gratitude,---
“ is fit for Treasons,---Stratagems,---and Spoils.

“ Let no such Man be trusted.” *Shakeſpear.*

This assertion may, I think, with no impropriety be apply'd to the *symphonical* emotions of the heart.

It is a just remark, that the human frame (metaphorically speaking) is furnish'd with a variety of strings, which when properly *touch'd* by external objects, *awaken* the most pleasing sounds.---the love of fame---the desire of happiness---Hope and Fear, are his grand keys---the virtues are the octaves,---always in harmony with each other---the passions are in unison with those of his whole species, so that if any of them are *agitated* in a great degree, he is immediately *responsive*,---swells into *rapture*---or languishes into *Melancholy*.---So exquisitely hath the supreme Author of Nature constructed, and tun'd the human Organ, that it doth not wait till Reason puts it in motion---it instantly catches the sound, and warbles in agreeable symphony.--- It is owing to this invisible tie of Nature---this *quickness* of sensibility---acute *perceptions* and delicate *impressions*, with which every tender emotion is excited in the human Breast, that Distress meets with so speedy a relief---that Affliction raises sympathy in a moment, that Friendship receives a generous return of affection, that the Heart glows with a vital Patriotic ardour, and is stimulated by active Principles, to virtuous enterprizes. *But*, when the Mind hath *lost* its Tone, when every fine String is *relaxed* or *broke*, it utters harsh, discordant, jarring sounds,----it is unmoved by public Spirit,--- *Gratitude*,---pity and Benevolence,---a *vitiating* taste can *alone* relish gross and sensual objects. *Shaftsbury* and all the elegant Moralists of Antiquity assert, that refined

ideas

* “ Adomne Facinus paratissimus.” Cic. pro. T. A. Milone.

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ideas of harmony---Beauty----Sublimity, Proportion, and Virtue, are *so* united, that they are almost *inseparable*.---A just taste for Truth and Nature---an acute discernment in the fine Arts, is ever accompanied by a true criterion of Virtue----a quick sensibility of honour and decorum ----a pure idea of propriety, symmetry in human Conduct---and a delicate relish of the most exquisite pleasures attendant on refined enjoyments.

Certain it is, (and the testimony of daily experience confirms it,) that *he* who is dark and designing,---vindictive and insidious---proud and envious,---ambitious and discontented,--jealous and suspicious, must have such a *distorted* frame of Mind, as to be deaf to the Voice of *Gratitude*.---Insusceptible of sympathetic Emotions---and in a Word, have a Heart fear'd, and callous, harder than the nether Millstone.

Job. 41. 24.

A generous magnanimous Soul is sensibly touch'd even when he *bears* of the Virtuous Actions of others--Every String *vibrates* within him,---his Life is one continued strain of Melody---he is responsive to the cry of Distress, -vocal to the generous sounds of *Gratitude*---tun'd to all the soft and tender notes of Friendship and Humanity,---and attentive to the Voice of Honour.

1. Ep. John
5. 19.

St. John, (who was remarkable for his *Humanity*, and every *Social Virtue*) spares *not* to say---“ the whole World lieth in Wickedness ”---I wish for the *Honour* of human Nature, that his assertion had not been so *general*, and that the Sacred History did not exhibit so *many* instances of the Truth of this deposition (no wonder then, that the Apostle of the Gentiles thinks its necessary to *awaken* the primitive Christians, and urge this Duty on them---*to be Thankful*)

Suffer me to lay before you *such* as will (on account of their turpitude) engage you to *Notice* them.

Gen. 31.

The first instance of Ingratitude that I shall point out to you, in the annals of Sacred History, is that of Laban to Jacob.---First reflect on the signal *obligations*, which the Uncle had to the Nephew !

Ver. 40 41

With what indefatigable assiduity and vigilance did Jacob *watch over* the Flock of Laban ? “ In the Day “ the drought consumed him,---the frost by Night, and “ Sleep departed from his Eyes.” A hard laborious and painful Service carried on for the long course of *twenty Years*.--- “ What *return* did the Syrian make ?---but previous to this, you will be a better judge of what Jacob had a *right* to expect from Laban's *professions*.

“ Thou

Gratitude, a Social Virtue. [Part I.] 33.

“Thou art my Bone and my Flesh, (embracing and kissing him)” think not of going “*from me*—but make “*this habitation thy Settlement*, ---for by experience “have I learnt, that God hath blessed me for *thy sake*.” —“Whatever wages thou askest, shall be given thee— “for little had I, till *thou* camest—but *now* is it encreas- “ed to a *multitude*.”—These were the *professions* of Laban.—Hear now the return Jacob met with.—He remonstrates to his Daughters.—“Ye well know, how “I have serv’d your Father with *all my power*—yet, “hath he *deceiv’d* me and chang’d my Wages these ten “Times.” The fraud was *so* great, and *so* notorious, that Jacob *repeats* the charge—“He hath chang’d my “Wages ten Times.”—In this instance you observe the height of *Injustice*, as well as the basest *Ingratitude*.

Gen. 30.
27. 28.

Gen. 31.
5. 6. 7.

Gen. 30. 7.

A second instance, is that of the chief Butler to Joseph.

Joseph in Prison, had it much in his power to shew favour to, and befriend those, whose hard lot it was to be committed thither. In this number, was Pharaoh’s Butler. Conscious of his own innocence, Joseph thus *frankly* addresses him—“Promoted as thou “wilt soon be to thy former honours, the *candor* which “I have shewn thee whilst in Prison,—and the *comfort* “which I can *now* give thee, of a quick deliv rance “out of it—“let these reflections be *uppermost* in thy “Breast,—and exert *thy interest* with my Master, to “get me out of this Dungeon.

Gen. 40.

—— “Yet did *not* the Chief Butler—

—— “Remember Joseph but *forgot* him.”

Gen. 40. 23

The Butler, notwithstanding these repeated obligations “*remember’d not, but forgot*” his Benefactor — Mark well the *force* and *energy* of this Expression.—The sacred Historian doth *not* think *one single* intimation sufficiently characterises the guilt of the Butler—for (if you observe) wherever this *mode of expression* occurs it implies an *Emphasis*, and that *particular* attention should be paid to it — e. g. Hear O Israel; *remember* and *forget not* — “He *confest*, and *deny’d not*, but *confest* — “Take heed, and beware”—“I made haste, and *de- lay’d not*. &c. and other *similar* expressions interspersed throughout the Holy Scriptures, all denoting a *particular* stress to be laid on *those* passages. They would not be thus *repeated*, did not the occasion call for, and re- quire it.

Deuter. 9 7
John 1. 20.
Luke 12 15
Ps. 119.

The

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The charge alledged against the Butler, argues him to be not only guilty of *Ingratitude*, but of a breach of promise, and *Inhumanity* likewise.

Job. 7. 14.

He must certainly have been a Man of a *narrow Mind* to be so soon *corrupted* with the pleasures of a Court as to forget the danger from whence he had so lately escaped. He must have been *inexcusable* to have lost all sense of Gratitude for the Person, who had freed his Mind from *anxiety*, when, (added to the *horrors* of a Prison) he was scar'd with dreams, and terrified thro' Visions.--He must have been without Bowels to have so soon *forgot* the miseries of a Person, who had done him such a remarkable piece of service—and was left by him languishing in confinement which he had never merited---but *Luxury* and love of *Pleasure* too soon *corrupt* the Mind—*blunt* its sense of Social Happiness,—and *obliterate* every generous emotion of the Heart. It appears, that the Chief Butler was upon recollection, *conscious* of his guilt—a parallel incident, by connecting the ideas brought *him to himself*—He *confesses* it—“ *I do remember my faults this Day.*” The Original Word is much *more expressive*, for it implies a consciousness of a very great Offence. The Translators call it *fault*, inadequate to the *Original*, which to be sure implies *guilt*—a *Sin* that was *complicated*, and unquestionably his *recollection* was attended with shame, remorse, and confusion of Face.

Gen. 44. 1.

2. Sam. 25.

The Ingratitude of Nabal to David claims your attention.

Pf. 60 10.

What a *flagrant* instance of it is here set before you. --- As the Man's *circumstances* were very considerable, it *enhances* his Guilt, (for says the Historian) he had *large Possessions*--he was very *Rich*--David then under *Distress*, under the pressure of extreme *Poverty*) “ in a good Day,” as he thought—and “ in an *acceptable* Time when “ he might be heard—he supplicated Relief.---“ What- “ soever cometh to thy Hand give me, I pray thee”--- he bid his Servants salute Nabal in the most *respectful* manner, and to assure him---the charge he gave them was-- to abide by, and defend his *Cattle* from assaults, ---and protect his *Person*, from danger. This message (delivered by David's Servants,) was *confirmed* by Nabal's Domesticks who said, as you will observe in the course of the History “the Men were very good to us; for while “ they were conversant with us, we, and our Cattle “ were in safety---they were indeed, a *Walt* to us both “ by Day and by Night” but hear the *return* that was made.--“ my Bread,---my Water, and my Flesh are for

Gratitude, a Social Virtue, [Part I.] 35.

“for my *Shearers*--I shall *not* give it to Men who I know
 “not whence they be” —No, e’en let the *Runagates*
 “continue in scarceness” —Thus was the *jeu de* *jeu*---
 the protection David gave—(“for he had made a Hedge
 “about *Nabal* and about his *House*, and about *all* that
 “he had) requited with scorn and contempt--- with
 “taunts, and reproaches.”

1st. 68. 6.

Job. 1. 10.

In the fourth place, the unnatural Rebellion of Ab-
 salom and Adonijah against their Father---remarkable
 for paternal Tendernefs --Bowels of Compassion --and
 fympathetic Love, merits your Notice. Rebellion. in
 itself, exclusive of all other Ties, but those which mu-
 tually bind the Subject to the Prince, is a sin very great
 ---so great that the Apostle expressly terms it--- “re-
 “fisting the Ordinan e of God”—but *here*, the Guilt
 is particularly heighten’d --not only the *Subject* Rebels
 against the *overeign*---but (what extremely *aggra-*
vates the Sin)---the *Son* Rebels against the *Father*-----
 lifts up his Heel against a *Parent*---not only the autho-
 rity of the *Prince* is impugn’d---but *Paternal* Power is
 contemned---*filial* Piety violated,---and all *sense* of
 Duty laid aside.---Observe, what *affection* on the one side
 ---what expressions of *Tendernefs* break forth (for out
 of the abundance of the *Heart* the Mouth speaketh)---
 what a strict *charge* doth he give his Officers----“Take
 “particular care of my Son---deal gently, for my sake,
 “with the young Man” “Hurt not Absalom.”

2. Samuel
 ch. 15
 1 King 1. 5

Rom 13. 2

Pf 41 9

Luke 6. 45.

2 Sam 18 12

2 Sam 16 18

He was willing to forget the disobedience of the *Son*
 whilst he retained the bowels of a *Father*. Well
 might he reply to the vindictive suggestions of Abissha.
 Let the *Benjamite* curse with impunity, since they
 who come out of my own Bowels *thirst* after my Life.
 Yet the sacred Historian remarks *this*, as a circumstance
 that greatly enhances his Guilt. *No just* provocation
 had he ever received ---neither had his Father said un-
 to him at any time----- *why hast thou done thus*.

1 Kings 1. 6

2 Chron 24
 22

A fifth example upon record in sacred History is the
 flagrant Ingratitude of Joash in putting to Death Ze-
 chariah (merely for telling him the Truth, and remon-
 strating against his Apostacy) the King of Judah re-
 membered not the signal obligations which he owed to
 Jehoiada the Priest, Father to the unhappy sufferer--
 by whose excellent advice and friendly assistance he had
 been enabled to perform the greatest services to his
 Country, and to restore the purity of Religion, but he
 saw through the *medium* of Passion---the *mists* of Pre-
 judices. He could not bear, that the Prophet should

36. [Part I.] *Gratitude, a Social Virtue*

Amos 7. 13

Verse 22.

Job. 16. 2.

John 1. 11.

Pf. 55.

Isa. 53.

Pf. 45. 6.

Lam. 1. 12.

Isaiah 1.

Luke 22. 5

John 15. 15

John 6. 70.

assume a right to reprove in the King's Chapel, or in the King's Court, that "he should drop his Word" against Royal Measures.----A vindictive Spirit of resentment suppress all generous emotions,---he could not bear, that the Messenger of God should (with a becoming indignation) shew unto him his "Iniquity----Transgression--and Sin"---his revenge impel'd him to break through all ties---to renounce all remembrance of past obligations---and, in consequence of this the inspired Hero fell an unhappy victim to the basest Ingratitude,---- "the Lord look upon it and requite it" were the Emphatical Words of this unfortunate Martyr.--- This instance proves that a *vindictive* Spirit is deaf to the Voice of *Gratitude*,---the dictates of Scripture,---and the suggestions of Reason.

The Book of Job displays as strong an example as any I have quoted. Of all the afflictions which he suffered that from his *Friends* (Ingratitude) was a "Sword that" "went through his Soul." "I could have born it" (says he) from *Strangers*---but--- "for my own" "to take" "up a taunting Proverb"---my *Domesticks* to "lift up" "their Heels against me"---those, with whom I was wont "to take sweet Council"--- "my Companions"--- "my own familiar Friends"---for *them* "lightly to" "regard me"---"to esteem me *stricken*---*smitten* of" "God and *afflicted*"---I may well take up the Words of the Psalmist---"These Arrows are very sharp"--- and it appears to every Reader that will advert to his Complaints---he found *no* "sorrow like unto *this* sorrow."

To the instances I have already enumerated, permit me to add *one* more, which, in *every* point of view is *striking*.---His guilt was (in Scripture language) "deep" "as Crimson"---Human Nature itself, if not quite lost, must *shudder* at the reflection.

The Reader's *discernment* will easily find out, that the Person, here alluded to is Judas Iscariot.---His Master a most amiable pattern of perfection---admitted to him at all times, and upon all occasions,---his usage---"not," "as a Servant, but as a *Friend*."---Yet at the close of Chr st's Ministry, what Words could be more *piercing*,--when he was taking his last leave of them?--- (Words applicable to *him only*)----- "Have not I chosen you" "twelve---and yet *one* of you is a Devil.?"

To these instances out of sacred History, I shall sub-join one from the annals of *prophane* History in order to paint the turpitude of this *detestable Sin* in deeper colours.

The

Gratitude, a Social Virtue. [Part I.] 37.

The celebrated Sir Francis Bacon is a strong instance of the basest *Ingratitude*. *This* imputation is of *such* a nature as casts an indelible stain on his Character, and eclipses the lustre of his most shining Virtues.---The long course of Friendship, that had subsisted between the unfortunate Earl of Essex, and Sir Francis Bacon---the particular Favours,---the signal Obligations, laid on him by that unhappy Nobleman, --every circumstance concurs to heighten the guilt of Bacon, in appearing as an Evidence against him, at a time when he was, through the impetuous caprice of his Sovereign, and the malignant virulence of faction, "fast bound in Misery and Iron." But the ambitious views of the Lord Chancellor obliterated all generous sentiments---effaced every virtuous impression---and entirely dissolved the sacred ties of Gratitude---he was resolved to care for the Court party, as the only means by which he could at once serve his own interests ---gratify his private views---and indulge the pleasing prospect of being promoted to higher honours ----These selfish designs precluded all recollection of the former connexions between him and the unhappy Earl-- how often they had walk'd and "taken Counsel together"—The fear and apprehensions of Essex's falling Fortune, *now* operated upon a Mind that felt *no* ties of Gratitude * at a time, when this unfortunate Nobleman most *wanted* the assistance of such an able Friend. When the *force* of his talents---the *accuracy* of his pleadings---and the *energy* of his reasoning might have been instrumental towards the *preservation* of Essex—he *deserted* him—nay, what is worse, he turned *against* him.--*Those abilities*, which, in justice, ought to have been exerted in *vindication* of the Earl, were wrested to his destruction, and prepared for him the instruments of Death. Surely *this* was (what the wise Son of Syrach emphatically terms) "a treacherous Wound".—The Earl might *naturally* have *hoped* better things from the Lord Chancellor.

Pf. 107. 10.

Pf. 55. 15.

Pf. 7. 14.

Eccles 22. 22

This shews to what fatal lengths blind ambition will hurry its votaries! †

For Bacon did not stop, even *here*, "the beginning of Vice is as the letting out of Waters"---after having exposed his Friend to "malicious Wickedness" whilst *living*—he added to his *other* Sin, *this* Guilt—drawing up an account of the treasons &c. of the Earl of Essex

Prov 17. 14

C 3

after

* "amicus certus in re incerta cernitur.

Tull. Offic.

† "Speravi te habere mihi semper amicissimum speravi inquam—sed video, tam fit varia vita commutabilisque ratio, quam vaga volubilitque fortuna

Cicer. select Orat. Pro. T. A. Milone.

38. [Part I.] *Gratitude, a Social Virtue.*

after his execution---in order to asperse his Memory *after he had* fallen a victim to Envy and Malevolence. Certainly, this was the suggestion of an illiberal Spirit---the height of Ingratitude,---a deliberate--a complicated Guilt---which must, in the opinion of every good Man, reflect the deepest ignominy on a character otherwise *respectable*.

Doubtless it is in allusion to this *treacherous* Conduct that the most eminent Poet of our Nation terms him, (notwithstanding his illustrious Talents) "the meanest of Mankind" *

"If parts allure thee, think how Bacon shin'd,
"The wisest, brightest, *meanest* of Mankind.

POPE.

Gratitude is not only due from Man to Man, but a degree of it, is certainly in some measure due to the *Animals* that serve you. For it cannot be thought extravagant to imagine that Mankind are no less accountable for the ill use of their dominion over Creatures of the lower sect of Beings, then for the exercise of tyranny over their own species. The

* Robert Earl of Essex approved himself to Sir Francis Bacon, a warm, steady, and disinterested Friend. This evidently appeared upon Bacon's pressing very earnestly to be made Queen's Solicitor in the Year 1594, in which he made use of all his Friends influence, and exerted his own endeavours to the utmost. In order to gain this point, the Earl of Essex not only afforded him all the assistance in his power, both by personal application, and by extensive influence engaging his Friends to interest themselves on the behalf of Mr. Bacon; but the Earl also had so generous a concern for his want of success in that application, that he most kindly and freely made him amends for his disappointment, out of his own Fortune. This was so rare, so extraordinary an instance of this Nobleman's sincere Friendship, and tender regard for Mr. Bacon, and, at the same time so noble a testimony of his spotless honour and boundless generosity, that one would have thought it must for ever have attached Bacon to that Earl's Fortunes,---but it happened otherwise,---That great favourite fell into deep misfortunes, which is not, indeed, a case so uncommon, as to excite surprize.

But that Bacon should be apparently, and in the Eye of the World, an instrument of his misfortunes---that, in the exercise of his profession he should appear against him, as a Lawyer---that he should plead for the Crown, when that Nobleman, was tried for his life, and after the Earl had suffered an ignominious Death, that he should endeavour to perpetuate his Infamy by drawing up that DECLARATION, which at once served to asperse the Earl,---to vindicate his Enemies---and to justify an unpopular measure---this is such a stain on the character of Bacon, as all the specious colourings of his subsequent apology, is not able to wipe off, and shews at once, the dignity, and weakness of human Nature.

How oppositely might the Earl apply these Words to Lord Verulam---"tibi, nullum a me amoris, nullum studii, nullum pietatis officium defuit."

The more entirely, the inferior part of the Creation, is submitted to your power, (for God hath put all things in subjection under your Feet,) the more answerable you are for an *arbitrary* treatment of it.

Montaigne thinks it a reflection upon human Nature itself, that People are *pleased* to see the lower rank of Beings exercise tyranny over their own species.

This temper is become almost a distinguishing characteristic of our own Nation. *

The annals of History tell us of a wise and polite People, that would not *admit* a Person into any office of the State, (however distinguished in *rank*) if he lay under the least *imputation* of Cruelty.

The Turks are remarkable for their *humanity* in this kind. An Arabian Author hath wrote a Treatise, to shew, how far a Man, supposed to have subsisted in a desert Island, without any instruction, or so much as the sight of any other Men, may by the pure light of Nature, attain to the knowledge of Philosophy and Virtue.—One of the first things he makes him observe, is,—that universal Benevolence of Nature in the protection and preservation of its Creatures, in imitation of which, the first act of Virtue, he thinks his self-taught Philosopher would of course fall into, is to relieve and assist all the Animals about him in their wants and distresses. Ovid has some very tender and pathetic Lines applicable to this occasion.

Having thus gone through the respective points I proposed to prove, I shall after subjoining *one* observation close *this* part.

He that banishes *Gratitude* from among Men, by so doing stops up the stream of *Benevolence*: for though in conferring kindnesses, a *truly* generous Man does not aim at a *return*, yet he looks to the *qualities* of the Person oblig'd, and as nothing renders a Person more *unworthy* of a Benefit, than his being *without all resentment* of it, he will not be extreamly forward to *oblige* such a Man.

Having considered Gratitude as a *Social Virtue*, I shall in the sequel, view it in another light, and enforce to you the exercise of it as a *Religious Duty*.

* *Fudet hæc opprobria Nobis, &c.*

Hor.

